fwSapi? *irpwrayieQi*,* no Divine power ought to be called m for the solving of those phenomena.—To conclude, therefore, if no substance, nor real entity can be made, which was not before* but all whatsoever is, will be, and can be, was from eternity self-existent; then creative power, but especially thatattribute of omnipotence, can belong to nothing; and this is all one as to say, there can be wo Deity.

YXI, Thirdly, the Atheists argue against the stricter and higher sort of Theists, who will have God to be the creator of the whole corporeal universe and all its parts out of nothing, after this manner: that which created the whole mass of matter and body, cannot be itself body ; wherefore this notion of God plainly implies him to be incorporeal. But there cau be no incorporeal **Deity*** because by that word must needs be understood, either that which hath no magnitude nor extension at all, or else that which is indeed extended, but otherwise than body. If the word betaken in the former sense, then nothing at all can be so incorporeal, as to be altogether unex-teuded and devoid of geometrical quantity, because extension is the very essence of all existent entity, and that which is altogether unexpended is perfectly nothing. There can neither fee any s-ubstance, nor mode or accident of any substance, no nature whatsoever unextendecL But if the word incorporeal be taken in the latter sense, for that which is indeed extended, but otherwise than body, namely so as to penetrate bodies and co-exist with them, this is also a thing next to nothing; siuce it can neither act upon any